

St. Johnsbury Caledonian.

St. Johnsbury, Vt., Friday, Jan. 21, 1876.

Religious Reading.

Now—Then.

Prepare to meet thy God, Amos, 3:12.
Behold the day of the Lord is at hand. Isa. 13:6.

The day is near, even the day of the Lord is near, a cloudy day. Eze. 30:3.

But the day of the Lord will come as a thief in the night. 2 Peter, 3:10.

Of the times and seasons, we have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 1 Thess. 5:1,2.

Be ye therefore ready; for the son of man cometh at an hour when ye think not. Luke, 12:40.

But who may abide the day of his coming? and who shall stand when he approacheth? Mat. 3:2.

The day of the Lord is great and very terrible; and who can abide it? Job, 2:11.

Therefore also now, saith the Lord, turn ye to me with all your heart, Joel, 2:12.

Therefore turn thou to thy God; and wait on thy God continually. Hosea, 12:6.

Now it is high time to awake out of sleep. The night is far spent, the day is at hand. Rom. 13:11,12.

Behold now is the accepted time; behold now is the day of salvation. 2 Cor. 6:2.

And now, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1 John 2:28.

Normal Christian Experience.

It is very usual in the life of grace for the soul to receive in after years a second remarkable visitation of the Holy Spirit, which may be compared to the latter rain. The latter rain was sent to plump the grain and make it full, mature, ready for the after-ripening. So there is a time of special grace granted to saints, to prepare them for glory, to make them completely meet to be partakers of the inheritance of the saints in light. To some this is given in the form of what has very commonly, and I think correctly, been called a second conversion. There is a point in grace as much above the ordinary Christian, as the ordinary Christian is above the worldling.

The life of grace is no dead level. There are mountains and there are valleys. There are tribes of Christians who live in the valleys, like the poor Swiss of the Valais, who live in the midst of infamy, where fewest have influence, and the people are languid and enfeebled. Such dwellers in the lowlands of unbelief are ever doubtful, fearing trouble about their interest in Christ, and to see and feel that there are other believers who by God's grace have climbed the mountain of full assurance and near communion. Their place is with the eagle in his eyrie, high aloft. They are rejoicing Christians, holy and devout men, doing service for the Master all over the world, and everywhere conquerors through Him that loved them. *Eccl. C. H. Spurgeon.*

Speak Now.

In one of his addresses lately, Mr. Moody said that he visited a little town in Illinois and found it greatly stirred over the death of a prominent merchant. Before his death the physician spoke to him about his soul. "Why?" responded the dying man. "I have known you a great many years, and if there is any reality in the religion of Jesus who did you put off speaking about it till now?" Those words kept ringing in the doctor's ears, and he told the man the next day that it was not too late for him to be saved. The merchant said it was, and died unconvinced. A young man said to another a few evenings since: "This Christianity is all a sham; these Christians are all hypocrites." His friend inquired, "Do you call your mother a hypocrite?" "Why, no," he said; "but do you think my mother believes what she professes?" Do you think if she believes I am lost that she would never tell me of it?" Men do not read the Bible, but they read Christians, who ought to be living epistles.

True Peace.

In order to have peace to my spirit, I must either forget God, or falsify His character, or be reconciled to Him through the blood of the cross.

The first of these ways is never fully carried out, for nothing can wholly banish from my thoughts the remembrance of the God that made me. The second of these ways will only lead me down to hell with a lie in my right hand, by making me believe that God is indifferent to sin. The third is the only way of permanent perfect peace.

In being brought near to God I have peace; for that which narred it was my distance from him. In becoming reconciled (rightfully recognized) I have peace, for that which kept me from having it was the variance between him and me. This distance has been removed, this variance adjusted, by the sin-bearing work of His Son. Over that week the great controversy has been settled forever; and a friendship never to be broken has commenced between us. This friendship is the very joy of my life, the health of my countenance, the joy of my joys.

With God for my friend, I pass through life in peace. He is all to me, and in fellowship with him I find a joy which over-shadows all that the world calls by that name. With God for my friend, neither weakness, nor the grave, nor the judgment can alarm my soul. All is well! —*James.*

Vain Worldly Prescriptions.

"We may learn, from Saul's experience, how transient is the relief which mere earthly influences can give in the case of a moral and spiritual disease. David's music went so far, but it did not touch the root of the evil. Only

when Saul returned to God would God return to him. He needed a new heart; and no earthly music, even from David's harp, could give him that. So let us be admonished by his folly. Vain are all merely worldly prescriptions for the sin-burdened and depraved soul. Well-meaning friends may say to the anxious sinner, 'Go to the opera, come to the theatre, visit this and the other place of amusement'; but it is all to no purpose. These may give temporary relief, but in the silence of the solitary chamber the agony of the heart comes back more violently than before. There is but one who can hush its troubled perturbations into peace, and that is he who stilled the rolling lake of Galilee.' To him, therefore, O anxious one, betake thyself, and he will give thee a new heart, which will be a well-tuned harp, whose strings will vibrate evermore with holy harmony in thy secret ear! He will make thee independent of all outward influences by giving thee quietude and holiness within."

Old-Fashioned Love Letters.

Letters between the first Governor of Massachusetts and his wife, about the year 1625:

My Dear SWEET HUSBAND.—How dearly I welcome thy kind letter, wch I send to you with pleasure. The sweetest of it did much refresh me.

What can be pleasing to a wife than to hear of the welfare of her best loved, and how he is pleased with her poor endeavors? I blush to hear myself commanded, knowing my own wants.

I am so glad to receive thy letter, and to hear of thy health, and of thy wife.

What can be pleasing to a wife than to hear of the welfare of her best loved, and how he is pleased with her poor endeavors? I blush to hear myself commanded, knowing my own wants.

It is not his fault. If the Government will not be preached to every creature, it will be preached to every creature, and that is all the people throughout the land, and heard him gladly; but it was in response to his own conduct and depravity.

When Dr. R. S. Stetson was temporarily suspended from the church, he used to stop out of his given and down from his pulpit and stand untrammeled and without notes on the platform of the Brooklyn Music Hall, he developed the popular ministry that was in him; the people thronged the place and heard him gladly; but it was in response to his own conduct and depravity.

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